The BISHOP *of* BRISTOL's

SERMON

Preach'd before the

HOUSE *of* LORDS,

On *Tueſday*, *June* 11. 1751.

Being the ANNIVERSARY of His MAJESTIES Acceſſion to the Throne.

Mercurii, 12 Die Junii, 1751.

Ordered,

BY the Lords Spiritual and Temporal in Parliament Aſſembled, That the Thanks of this Houſe, be, and are hereby given to the Lord Biſhop of *Briſtol* for the Sermon by him Preached before this Houſe Yeſterday in the Abby-Church *Weſtminſter*; and he is hereby deſired to cauſe the ſame to be Printed and Publiſhed.

ASHLEY COWPER,
Cler. Parliamentor.

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SERMON

Preach'd before the

HOUSE *of* LORDS,

IN THE

ABBY-CHURCH

OF

WESTMINSTER

On *Tuesday, June* 11. 1751.

Being the ANNIVERSARY of His MAJESTIES Acceſſion to the Throne.

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By JOHN Conybeare Lord Biſhop of BRISTOL.

OXFORD,

Printed at the THEATRE for JAMES FLETCHER in the *Turl*, and Sold by J. and J. RIVINGTON in St. *Paul*'s Church-Yard, *London*; BEN. HICKEY in *Briſtol*; and J. LEAKE in *Bath*. MDCCLI.

PSALM LXXVIII. 72.

He fed them according to the Integrity of his Heart, and guided them by the Skilfulneſs of his Hands.

THE Words before us expreſs the Character of a Wiſe and Good Prince. Such was *David*, the Royal Perſon here deſcrib'd. And the Images made Uſe of have a Reference to his State of Life before he was advanc'd to The Regal Power.

Indeed this manner of Expreſſion is by no means ſingular: For it hath been us'd by other early Writers; and is entirely agreeable to that Simplicity of Life, which prevail'd in the firſt Ages of the World. The very Wealth of thoſe Times conſiſted in numerous Flocks and Herds, which the Owners watch'd with Care, and fed with Diligence, and guarded, as well as poſſibly they could, againſt Beaſts of Prey. It was natural to transfer the Ideas ariſing from hence to other

other Caſes, which are, in many reſpects, ſimilar; and to expreſs the Character of a *good Prince* in Terms which repreſent to us the *good Paſtor*.

If we conſider the Matter cloſely we ſhall ſee, there is a great Analogy between the Offices belonging to each of theſe Characters; and upon that account this Kind of Expreſſion is ſtrictly proper. For Societies themſelves were probably, in the more early Times, Collections of Men, naturally diſpos'd to herd together; and who, finding the Neceſſity of living by ſome common Rule, put themſelves under the Direction of a Leader. This *Leader* was to them what the *Paſtor* was to his Flock. He was to direct their ſeveral Motions; to order what appear'd ſerviceable for their Support; to ſtudy what might improve or better their Condition; and to guard them againſt all thoſe Inconveniences and Dangers, which might poſſibly ariſe either from themſelves or Others. Juſt ſo the Paſtor was concern'd to lead and direct his Flocks; to point out to them the proper Places of Paſture; to cheriſh the weak; to reſtrain the unruly; to reduce the ſtragling; and to defend them againſt every Danger, to which their otherwiſe defenceleſs State might expoſe them.

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The Meaning and Propriety of the Expreſſions in the Text being thus accounted for, I ſhall in my farther Proſecution of the Subject which they offer, ſpeak ſomewhat concerning the following Points;

I. The Original, Nature and Ends of Civil Government.

II. The Advantages ariſing to Society from the juſt and righteous Adminiſtration of it.

III. The Obligations of Subjects to thoſe Governours, by whoſe Adminiſtration theſe Advantages are ſecur'd to them.

And then, Laſtly, the Whole ſhall be applied to the Occaſion of this Days Solemnity.

In reference to the firſt Head it may be obſerv'd, That the Wiſe and Benevolent Author of our Nature hath implanted in us a Principle, by which we are led to aſſociate with our Kind, and to delight ourſelves in their Converſation. This I take to be the firſt moving Principle towards the Formation of collective Bodies.

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This is farther ſtrengthen'd by the very Circumſtances of our Condition. For, as the human Kind grow up to their State of Perfection by ſlow Degrees, they are all this while under the Direction and Care of others. By theſe they are ſupported: and being attach'd to them by a continu'd Courſe of Kindneſſes receiv'd, muſt derive from hence a farther Prejudice in favour of the ſocial Principle. Thus were Families kept together even after their ſeveral Branches were grown up to a maturer State, and capable of providing for themſelves. For, as they had been us'd to the Direction of their common Head, and had reap'd the Fruits of this Direction, they ſtill ſubmitted to it with Readineſs. And thus Family Government aroſe, which we may conſider as the firſt rude and imperfect Draught of Civil.

But, as Mankind increas'd, their Wants likewiſe were of Courſe multiplied: And ſo the Lands, which were ſufficient for the Support of a leſſer Family, in Time became inſufficient. Colonies therefore were ſent abroad to poſſeſs themſelves of other Places; by which Diſperſions the Wanderers became independent, and form'd for themſelves new Governments of their own.

But

But What, it may be demanded, was the particular Nature of theſe Family Governments; --- What their Forms; --- What their Powers; --- and How adminiſter'd?

Determinate Anſwers cannot be given to Queſtions of this Kind. For, as Hiſtories fail us here, we are left only to Conjecture; and Conjectures ſhould not be carried farther than the Nature and Circumſtances of Things will ſupport them. It will be ſufficient to ſay, that as from the Nature of the Thing ſuch Family Societies muſt have ſubſiſted in the more early Ages, ſo the Powers exercis'd by them were probably ſuch only, as the Simplicity of theſe Times requir'd.

But, whatever theſe might be, and however ſuitable to the original Occaſions of Mankind, yet they muſt have been found in ſucceeding Times inſufficient. For, as the human Race ſtill multiplied, more Occaſions muſt offer of raiſing their ſeveral Paſſions: Theſe muſt produce new Wants, which Men would endeavour to ſupply in ſeveral irregular Ways unknown before: And this would create a Neceſſity of ſtricter Rule, and a more extenſive Power.

From hence we are led to preſume, that ſuch neighbouring Families, as had hitherto maintain'd a kind and friendly Correſpondence with each other, would conſult together for this purpoſe, and in Time coaleſce. A Power would reſult from hence greater both in Degree and Extent, than any before exercis'd, --- ſuitable to the new Occaſions offer'd, and the Policy of theſe little aſſociated States. And in this way, without diſcarding the Notion of Family Government as the firſt Draught, I may add the firſt Seed of Civil, we ſhall perceive how Conſent likewiſe was intereſted in the Formation of greater States. For, without this the World muſt ſtill have conſiſted of ſingle independent Families; whoſe Branches being held together by Nothing but a preſent Liking, might ſeparate and diſband whenever a contrary Diſpoſition prevail'd.

We may add a farther Motive to this Kind of Aſſociation, namely, Defence againſt the Inroads and Depredations of neighbouring Bodies. For ſuch finding themſelves ſtreighten'd in Circumſtances, would be apt to ſupply their own Wants from the Stores of others. And this appears even at preſent in thoſe parts of the World,

where

where Men live either without any Kind of Civil Government, or under ſuch Forms of it as are imperfect.

To oppoſe theſe Difficulties the Force of many muſt be united; and its Operations directed by ſome wiſe and able Head. The Succeſs of which Method being felt, men were led to carry the Matter farther, and to ſubmit to thoſe as Rulers, whom they had before choſen as Leaders. And hence what was at firſt only a military Direction grew up into a Civil Government.

From the Reflections here offer'd we may account for that Variety in the Forms of Civil Government, which hath obtain'd in ſeveral parts, and in different Ages. For, if Conſent in ſome Degree or other was us'd in its firſt Formation, it is unavoidable but theſe Governments themſelves muſt differ in proportion to the Apprehenſions and Circumſtances of the Formers, each Society chuſing for itſelf what appear'd moſt conducive to its Intereſts; in which, if Defects were afterwards diſcover'd, ſuch were occaſionally ſupplied; and ſo thoſe Conſtitutions, which might at firſt be very rude and imperfect, being improv'd by after Wiſdom, came at length to anſwer all the great Ends and Purpoſes of Government.

But, whatever Variety there may be in thoſe Forms, yet there are ſome Things common to all, which we may term *eſſential*, and in which the very Nature of Government doth conſiſt. And theſe are, the Power of *making* Laws, and of *enforcing* them.

Without thoſe Laws, which hold men together, and direct them as a common Rule of Action, what you may call Society, will for the moſt part be, a diſorderly Collection of men, --- ſo far from increaſing either in Happineſs or Strength as they multiply, that the very contrary muſt appear; each Perſon in ſuch a Collection being the more liable to Oppreſſion at home, and the Whole more defenceleſs againſt Attempts abroad.

Or ſuppoſing Laws, yet without a proper Enforcement of them they will be conſider'd only as Counſels; which the wiſe and good may indeed embrace as proper Rules of Action, but which the ignorant and wicked will diſregard. In ſuch a Situation the Condition of good Men will be more unfortunate, than if they had ſubſiſted without any Appearance of Government; as they will be conſtantly expos'd to thoſe Violences,

lences, which they may not think themſelves at Liberty to reſiſt.

Theſe two Points then are *eſſential* to all proper Governments, be the Forms of them what you pleaſe; For, they may ſubſiſt under any Form, and be exercis'd accordingly, though not perhaps with equal Force and Advantage.

In ſome Conſtitutions theſe Powers have been united in a *ſingle* Perſon; in others they have been *divided*. In ſome again they have been *abſolute*; in others *reſtrain'd*. But, without entering farther into particulars, this may be obſerv'd in general, that whatever theſe Powers may be, and wherever lodg'd, they will be juſt ſo far ſerviceable as they are rightly manag'd.

Even *abſolute* Power in a *ſingle* Perſon, if that Perſon be perfectly wiſe and good, will prove the greateſt Bleſſing; but if either weak or wicked, it may prove the greateſt Curſe. And even in *limited* Governments it muſt likewiſe be obſerv'd, that where proper Care is not taken eitheir in the forming Laws or the Execution of them, proportionable Difficulties muſt ariſe. The Difference in the two Caſes will be This; Errors in the *former* muſt happen much more fre-

frequently than in the later; and when they do happen, a Remedy will be ſcarce poſſible: whereas, under a *limited* Government, whilſt the general Conſtitution is preverv'd, the Errors committed and felt at one Time, may be corrected at another; and probably will be ſo, by the Influence of that Liberty, which the Nature of ſuch Government ſuppoſes.

I ſhall add one Reflection more on this Head. From the Obſervations before ſuggeſted concerning the Original, Nature and Ends of Government we may eaſily diſcern, in what Senſe Civil Power may be underſtood to be the Contrivance of man, and yet at the ſame Time the Ordinance of God.

It was contriv'd by man, in the Ways I have before hinted, either for maintaining Peace and Order at home, or for Defence againſt Invaſions from abroad. And the Variety obſervable in the ſeveral Conſtitutions of States, plainly points out to us a Cauſe differently operating, becauſe in itſelf various.

Nor will there be any Occaſion to ſolve Queſtions on this Head, which have been ſometimes made, viz. When did ſuch Governments begin;

--- By

--- By whom were they contriv'd; --- Who conſented to their firſt Formation; and by whom were they aſſembled? Records cannot reach ſo far; which being poſterior to Government, and perhaps the late Fruits of it, cannot diſtinctly teſtify Matters of this Kind. Yet, from conſidering the Nature of Man and the general Condition of Things, we are eaſily led into the foregoing Account of Civil Power; And preſent Appearances do moſt ſtrongly confirm the ſame.

But then, in another View, we muſt conſider Government as the Ordinance likewiſe of God. The ſocial Principle was implanted in us by God himſelf. That Conſtitution of Things, which made theſe civil Combinations neceſſary, was by him appointed, and is by him perpetually directed. The Happineſs attainable under the Influence of civil Adminiſtration, is itſelf intended us by God; who approving the End, muſt likewiſe approve, the Means. And therefore, the Powers neceſſary for carrying on this uſeful Adminiſtration, if ſuch as Men of themſelves could not convey, muſt be underſtood as convey'd by God; who in numberleſs other Inſtances exerciſes his Authority over the World by the Mediation of ſubordinate Inſtruments, --- never directly appearing, but where the Reaſons of

ſuch

ſuch Appearance require it, tho' ſecretly *He worketh all in all.*

II. I ſhall now paſs on to the Advantages ariſing from the juſt Adminiſtration of Government. Theſe muſt appear by recollecting what hath been ſaid concerning the Nature and Ends of civil Power. For, if this was inſtituted for the attainment of certain Ends, and if the Inſtitution itſelf ſerves them, the Point before us muſt be clear; ſince theſe Advantages are none other, than the Ends themſelves attain'd.

At firſt indeed Mens Views were leſs extenſive. For, being impell'd by a natural Inſtinct to aſſociate together, they had probably little elſe before them, but the Preſervation of Society from internal Diſturbances, and from outward Dangers. And the original Powers of civil Governours might poſſibly be carry'd no farther, than was needful to attain theſe Ends.

Yet, even this muſt appear to have been a Matter of no ſmall Moment. Men, of themſelves independent on each other, and naturally Lovers of Liberty, would never have ſubjected themſelves to others but for purpoſes in no other way attainable; nor even for theſe, unleſs they ap-

appear'd more valuable than the very Liberties they gave up.

In Truth by giving up ſome of their Liberties they ſecur'd the reſt. For, the increaſing Paſſions of Mankind made it impoſſible to live ſecurely together unleſs under ſome common Controul. Without this neither Property nor Life was certain.

Thus were Men firſt united. And the Advantage, from hence directly reſulting, not only engag'd their Liking, and made the Union firmer, but led the way to other Matters, at firſt unthought of. For, the Power of making Laws, which is eſſential to all Government whatſoever, render'd Society capable of vaſt Improvements; eſpecially if directed by a thorough Integrity and Skill. The one muſt point them to thoſe Things, in which the Good of the Community is intereſted; and the other contrive thoſe Means, which beſt promote this Intereſt.

Hence the People, not barely reſtrain'd from Acts of brutal Violence, but gradually having their rough manners poliſh'd, would become more humane and gentle. Their Affections being conciliated, they would be better prepared

for mutual Aſſiſtance, and the Offices of general Friendſhip. Common Rules of Action, directed to the common Good of the Actors, would, we might expect, be obſerv'd, not barely without Reluctance, but with Pleaſure; and each man, by purſuing his Neighbours Advantage, would both ſecure and improve his own. This muſt be the Conſequence, where Government being wiſely adminiſter'd, the Subject likewiſe is ſenſible of his Condition, and contributes to ſupport this Conſequence.

But What if Things ſhall take another Turn? What, if that Part of Society, for whoſe Advantage Government itſelf was inſtituted, ſhall be inſenſible of its own Good; — reluctant to Order, — diſobedient to Superiors, and injurious to Equals? Here That other Power, eſſential to civil Government, comes in, and which we may properly term *coercive*.

I have obſerv'd already, that Laws, however wiſely fram'd, without a proper Enforcement, will frequently avail Nothing. For, Subjects may be ſhort-ſighted, and not diſcern the Reaſon of theſe Laws; or they may be ill temper'd and vicious, and on that account indiſpos'd to obſerve them. And if a Remedy for Evils of this Kind

Kind was in the early Ages of ſuch Conſequence, as to make the firſt Inſtitution of Civil Government neceſſary, it muſt be much more ſo, when, by the Enlargement of Societies, ſuch irregular Members muſt in a like Proportion increaſe; eſpecially, when we conſider, that in ſuch an Alteration of Things, the Paſſions themſelves will become more numerous, and the Temptations to exert them more frequent.

If, notwithſtanding this, ſuch Perſons are in a good degree reſtrain'd by a prudent and juſt Adminiſtration, the Advantage from hence ariſing muſt be apparent; and the more ſo, if ſuch Reſtraints ſhall operate at length to the Amendment of Offenders, and make them not only quiet, but uſeful Members of the State.

It is not to be expected, that all ſhould be done this Way, which good men wiſh. For Government being exercis'd over Men, who are frail and imperfect, its Effects, conſiderable as they are upon many accounts, muſt be imperfect likewiſe. Some will prove incorrigible. And as Men perpetually ſucceed one another, new Offenders will ſtart up, and ſupply the Place of old ones. Yet, if Vice cannot be entirely rooted out, it is no ſmall Advantage, that it is kept within

certain Bounds; that it is not permitted to overflow, thereby deſtroying all the Happineſs of Society, and with it even Society itſelf.

Government may likewiſe be conſider'd, not barely as reſpecting the Conduct and internal Happineſs of thoſe, over whom it is exercis'd, but alſo their Defence and Support againſt foreign Powers: For This, I have noted, was one of the Original Motives to civil Combination.

But, the Intereſt of Society, in this regard, muſt have been little in the earlier Ages, if compar'd with the preſent. For, having ſmall Intercourſe with others, eſpecially the remoter Bodies of Men, they could have ſcarce any other Concern, than to guard againſt ſudden and hoſtile Incurſions.

How different from this is the preſent State of Things! The Cultivation of Arts, and the Extenſion of Commerce have created Relations unknown in former Times, and connected us in ſuch a manner with almoſt every other State, that we are, in ſome ſort, mutually dependent on each other. Hence their ſeveral Intereſts are to be adjuſted, --- Alliances form'd, --- a Balance of Power maintain'd, --- Treaties mutually bene-

beneficial enter'd into, and the Exerciſe of Self-Defence, if poſſible, ſuperſeded, either by a general right Underſtanding, or by the good Offices of Mediators. As the Management of all theſe Points is an additional Concern of civil Governors, compar'd with thoſe more ancient, ſo the Advantages of a right Adminiſtration are moſt important and extenſive: For, in this way, the Kingdom muſt be render'd not only ſafe, but proſperous. And

III. This leads me to conſider the Obligations of Subjects to thoſe Governors, by whoſe Adminiſtration ſuch Advantages are ſecur'd to them.

The firſt I would chuſe to mention, is That of a ready and chearful Obedience; which reſults indeed from the Relation they bear as Subjects to their Governors; For, What is Government without a Right to command, --- or Subjection without an Obligation to obey?

How far this Obligation extends, or with what particular Limitations it ſhould be underſtood, is indeed beyond my Province. Such a Queſtion muſt be reſolv'd by others; and the Solution drawn, rather from the Conſtitutions of particular

cular States, than any ſtanding or general Rules. Only thus much I muſt be allow'd to ſay, That God being our Supreme Governor, no Commands directly inconſiſtent with his Will can be admitted: For the very Right itſelf of commanding is in ſome ſort deriv'd from him. But, with this Reſerve, Obedience will be always due to the full Extent of that Power which the Conſtitution itſelf allows.

Be it, that every Thing is not done in the beſt and wiſeſt manner, or as ſome men may poſſibly think it ſhould be. Neither can this be expected from the very Nature of human Affairs. Perhaps the very Circumſtances of Things will not admit what, on other accounts, might in Truth be fitteſt. Perhaps the ill Temper of thoſe who are govern'd may prevent the taking thoſe Meaſures, which a wiſe and good Lawgiver might be otherwiſe diſpos'd to take. This is a Misfortune as well to him, as others. And thoſe can have no Room to complain, if the Diſpenſations of ſuperior Wiſdom be ſometimes diſappointed by their own Folly or Perverſeneſs.

Let men have but the Modeſty to ſuppoſe (and this ſurely ought to be ſuppos'd where no Evidence to the contrary appears) that Governors

nors do in general deſign right; and then Obedience will be conſider'd as a Concurrence in publick Meaſures calculated for their own Service.

Indeed the Courſe of my preſent Argument ſuppoſes, that good Government prevails, and that we reap the Bleſſings of it: For, I am conſidering the Obligation, which Subjects are under to their Rulers on this very Account. No Doubt can ariſe here about either the Duty of Obedience, or the Meaſures of it; For, if Governors rule well, Intereſt coming in to the Support of Duty will leave men no tolerable Pretences for Reſerve.

Whence then the loud and needleſs Claims of Liberty ſometimes made, where this Right is ſo far from being invaded, that 'tis protected? And What can this intimate, but an Impatience of any kind of Controul? Which Humour, if it ſhould ſpread, will not only deſtroy the very Exerciſe of civil Government, but withal confound the ſeveral Differences and Diſtinctions between Men; For, I cannot ſee what Reaſon the middle Rank have to expect a Submiſſion from their Inferiors greater, than they are diſpos'd to pay to their Superiors: Liberty is as much concern'd in the one caſe, as in the other.

But,

But, if Obedience, of that Kind I have been ſpeaking of, ſhould be paid to Governors as ſuch, eſpecially to the wiſe and good, then a Reverence likewiſe muſt be due to them, as the proper Guard of this Obedience: For, men will be generally indiſpos'd to obey thoſe, whom they do not honour.

The Obligation to a Reſpect of this Kind ariſes indeed from that Difference of Rank, which is unavoidable in Society; and ſhould be paid in proportion to ſuch Diſtinction. The outward Forms of it will be neceſſary where it hath none other Ground but This: Yet the Obligation will be much ſtronger, where Merit is likewiſe join'd with Rank.

Perſonal Accompliſhments and Worth of any ſort will ever be the proper Object of Eſteem, --- to thoſe eſpecially who find Advantages deriv'd from thence even to themſelves. And this muſt always prove the Caſe, where ſuch Accompliſhments are employ'd by Governors for the common Benefit of their Subjects. To reverence ſuch Perſons muſt be, I will not ſay barely fitting but *Natural*, and the effect not ſo much of Civility as Gratitude. Or, if men were deſti-

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tute of this Principle, and had no regard to what is paſt, yet methinks the Expectation of future Advantages ſhould induce them to pay a proper Court to Governors, as this muſt ſtrengthen their Hands, and enable them to proſecute their good Deſigns more ſucceſsfully. Their Commands muſt, in this Way, be better attended to, and more readily obey'd.

Happy would it be for us were there none Occaſion to inſiſt on this Point! Happy, if that Reſpect were always paid to Government which it both requires and deſerves! But the want of this is notorious. To ſay Nothing of thoſe wicked Inſults, ſometimes offer'd,---which it becomes every one rather to reſent than ſpeak of, we may obſerve, that the Irreverence ſhewn to higher Powers by Some, is copy'd by Others in their Behaviour towards all Powers; and that a general Inſolence is prevailing to ſuch a Degree, as threatens a Diſſolution even of Society. Under ſuch Circumſtances every one is concern'd to look about him, and endeavour to apply ſome Remedy to an Evil, which, if it gains farther Ground, will leave us nothing to hope, and indeed ſcarce any Thing worſe to fear.

Hitherto I have inſiſted on Obedience to the Commands of good Governors, and Reverence to their Authority, as Obligations on every Subject. Let me take a Step farther, and affirm likewiſe, that the Juſtice and Equity of a good Adminiſtration ſhould conciliate their Affections. It is allow'd to do ſo in other Caſes of lower Conſequence, and where Advantages are leſs extenſive.

In accounting for the Original of Government I have obſerv'd, that the ſocial Principle was greatly ſtrengthen'd by the Kindneſſes Men had receiv'd in Infancy; and that Attachment to their Benefactors might be the chief Support of Family Government when they grew up to a maturer State. This was no more than natural: and hence, in common Language, To beſtow a Favour is to confer an Obligation.

Agreeably to this Our Bleſſed Saviour ſpeaks of Gratitude in Terms, which repreſent to us but a lower Degree of Merit; --- in ſuch, as rather point out the Baſeneſs of Ingratitude, than any great Excellency in the oppoſite Virtue. *If ye do good to thoſe who do good to you, what Thank have ye? for Sinners alſo do even the ſame* [Luke 6.33.]

6.33.] And in Truth whilſt men enjoy and feel the Advantages conferr'd, one might think it ſcarce poſſible to forget the Giver.

But, if Men are apt to be thus affected by particular and occaſional Inſtances, where the Benefit is of a lower Kind, and its Conſequences of leſs Extent, What Affection ſhould we expreſs towards the Great Father of our Country, from whom are deriv'd to us as well the chiefeſt Bleſſings we enjoy, as our Security in the Enjoyment of them? under whom every uſeful Law is enacted, which we ourſelves would chuſe; and by whoſe Adminiſtration Righteouſneſs and Juſtice have a free and uninterrupted Courſe. If Complaints there have been (and ſuch will be unavoidable in larger States) they have ariſen not from the wrong Exerciſe of Government, but from the Contempt of it; from the Inſolence and Outrageouſneſs of particular Perſons, who, bidding Defyance to Government, are thoſe from whom we ourſelves ſuffer, and againſt whom we ſhould therefore point all our Anger. Zeal in this caſe, can want no Juſtification, being founded as well on the the Principle of Self-Preſervation as Equity.

Of the Points here inſiſted on we are reminded by the Occaſion of this Days Solemnity: For, being to commemorate the Acceſſion of a Gracious Prince to his Throne, What more ſuitable, than to inculcate Obedience to his Laws, a Reverence to his Authority, and a warm Affection to his Perſon! To theſe we are bound by the very nature of the Society he preſides over, --- by the high Rank he is plac'd in, --- and by his own Juſt, and Wiſe, and Tender Adminiſtration. Of this we have had the happy Experience of many Years; and the longer this Experience laſts, the more ardent muſt be our Wiſhes for its Continuance: For, as every Day produces new Inſtances of Royal Goodneſs, we muſt be wanting to ourſelves were we to be indifferent about that Life, which influences in ſo great a Degree the Happineſs of our own.

I am ſure I ſpeak the Sentiments of the wiſe and good: And as to the ſenſeleſs, the wicked and the deſperate, we are concern'd to oppoſe them in every rational and legal way. For, thoſe who will not be better taught muſt be reſiſted. The profeſs'd Enemies of their Country can have no Right to Favour.

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If we look back a little we ſhall ſee What were the general Sentiments of the Kingdom on a late Occaſion, when an unnatural Rebellion was rais'd againſt His Majeſties Perſon and Government. Was it ſupported by any conſiderable Acceſſions of Force in its Progreſs? Was there not a becoming Loyalty and Zeal expreſs'd almoſt every where? And muſt not this be conſider'd as an Evidence, that His Majeſties Government was generally acceptable to his People? Almoſt every one *then* ſhew'd his Value of this Bleſſing by his Fears of loſing it.

If it be thought ſtrange how a Rebellion, notwithſtanding theſe Prepoſſeſſions in favour of the preſent Government, ſhould begin, or being begun gather any conſiderable Degree of Strength, let us reflect, Who the Perſons were concern'd in it, and in whom its chief Strength conſiſted. They were ſuch, as were remov'd far from the chief Seat of Government; rude, unpoliſh'd, unſociable; and by their unhappy Tenures depriv'd of the chief Bleſſings which reſult from the Influence of common Laws. To ſuch as theſe all Governments muſt be much the ſame. By their Condition they could receive little Benefit from any. And we may reaſonably preſume, they were

were led to oppoſe the Government on this account principally, that they had leſs experience of its Protection, than other Subjects.

But this State of Things is now alter'd. By the Wiſdom of the Legiſlature all the Subjects of this united Kingdom are now ſettl'd under one common Government in ſuch a manner, that Juſtice will have its free Courſe every where. And as the Benefits of a righteous Adminiſtration will be felt by all, ſo we hope that for the future they will be thankfully receiv'd by all.

Thus much I have obſerv'd in general. But, it would be unpardonable, on ſuch an Occaſion as this, not to recollect in particular a late Inſtance of Royal Goodneſs, --- when, amidſt Family Diſtreſſes, which might have entirely poſſeſs'd any other leſs generous Mind, His Majeſty turn'd his chief Thoughts to the future ſafety of his People; and was pleas'd, of himſelf, to ſuggeſt Proviſions, which, how much ſoever wanted, could not be decently propos'd by Subjects. The great Goodneſs and Wiſdom of the Suggeſtion, in all its Parts, hath been warmly acknowledg'd by both Houſes of Parliament: And as the Security, from hence reſulting to our whole Frame of Government, is moſt apparent,

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it muſt be equally agreeable to his People; who, now more ſenſible than ever of his Royal Care, cannot but pray ardently for the Continuance of a Life, which will ſuperſede theſe Proviſions.

For this purpoſe we have offer'd up the Devotions of this Day. To which there is nothing farther to add but a like Addreſs, That all His Majeſties Deſcendants may remember from whom they ſprung; and when They likewiſe ſhall come to reign, may be equally tender of their People, and equally deſerve their Love.

The E N D.

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